

## Dr. J. Wesley Baker

October 21, 2014

- Mark Smith: All right, our lecturer this evening is Dr. Wes Baker, someone that really needs no introduction from us to you. Dr. Baker has been at Cedarville since 1977. He's taught courses almost too numerous to list, but let me give you a shot at them: Media Law, Media Ethics, News Writing and Reporting, Christian Approaches the Media, Survey Research, Web Analytics, and Data Driven Journalism. His research interests are in the intellectual history of freedom of expression, and particularly the image/word conflict and the effect of new communication technologies on society.
- Mark Smith: Dr. Baker unsurprisingly is an award-winning faculty member. He's twice been named Faculty Scholar of the Year at Cedarville. He's also won awards for Innovation and Excellence in Teaching, and he won the Dr. Allan Monroe Integration of Faith and Learning award as well. Dr. Baker earned a BA from Bob Jones University, an MA from the University of South Carolina, and a PhD from The Ohio State University.
- Mark Smith: Dr. Baker will speak to us for a bit, and then we will open it up for question and answer briefly. Please join me in welcoming Dr. Wes Baker.
- Wesley Baker: Thank you, Dr. Smith and thank you to Omega Mu for inviting me to speak in this series that honors Dr. Murdoch. Dr. Murdoch, congratulations on your years of service here and the example that you've set for all of the faculty here. My training is as a journalist, so it's hard for me to even think about talking about my own story. Journalists are used to writing and talking about others and staying in the background. I'm not sure what of my own story is even of interest.
- Wesley Baker: In fact, I was thinking when I saw the posting for it and it talked about the wit and wisdom of the brightest lights, I have a Media Ethics group that's looking for a Truth in Advertising case study, and I thought this might do it for them. I decided to talk about my journey that brought me to Cedarville, and some perspectives of Cedarville that draw from my own background and experiences with other Christian schools.
- Wesley Baker: As I look around here, I've got people who can fact check me along the way. Dr. Phipps is the one who hired me. My wife is here. So, all these people I hope will help keep me honest as I try and recollect things from the distant past here. I'm going to start in the middle of the story, in the summer of 1976. My plans for a career in broadcast news changed after I was asked to get a master's degree in Journalism so I could start a program at my alma mater at Bob Jones University.
- Wesley Baker: But those plans had collapsed into an ugly, messy heap. So with grad classes over, but no degree yet, with no certain prospects and no clear sign of what to

do, my wife and I had agreed to travel as leaders of a speech and music team for a year, living on a repurposed school bus like a bunch of gypsies. We were at a small Christian college where some friends had recently joined the faculty to train for the upcoming tour, and I was preparing to lead devotions for the day.

Wesley Baker: As I read my Bible, a couple of verses struck me as they had not before. You know how it is, verses you read through before and hardly notice take on a new meaning as they resonate with the circumstances of your life on that reading. In the middle of Exodus 23, the Lord in several chapters of rules the Israelites are to follow as they prepare to move into the Promised Land, it ends rather abruptly and memorably with "You shall not boil a young goat in its mother's milk."

Wesley Baker: Wait, that's not the verse, okay. That just ends that section. So then the Lord turns to his promise of the land they're about to enter. It's a land filled with Ammorites, and Hittites, and Hibbites, and Canaanites. But, the Lord tells Moses he's going to drive those people out of the land. Then come the verses that had new meaning to me as I faced an uncertain future. "I will not drive them out before you in one year lest the land become desolate and the wild beasts multiply against you. Little by little I'll drive them out from before you until you have increased and possessed the land."

Wesley Baker: "So I've promised you the land," the Lord says, "But I'm not going to give it to you all at once. You're not ready for it. It would be more than you can handle. So little by little I'll give you the land until you finally have it all." Well those two verses brought me a lot of comfort in a moment of uncertainty. Several times, I thought I knew where God was leading me, what he was preparing me for, so I'd head off in that direction only to reach a point where God said, "Okay, you're a little way down the path, but what I needed to build into your life for this part of the journey is done."

Wesley Baker: Then I'd adjust my bearings and head off in a different direction, thinking now I had the right end in sight. But the same thing would happen. I'd started into radio news in high school, and went to college with a goal of ending up at a network news room. But my first job after college was writing commercial copy. "Why?" I asked God, "I'm a journalist. Why am I writing advertising copy?"

Wesley Baker: Then came the offer to go to a master's program in Journalism paid for by the school, so I could come back into teaching and start up a Journalism major. Well that had gone down in flames. It felt as if I was zig-zagging through life, and now I wasn't sure where I was headed. But that day, as we had devotions in our team's cluster of rooms, on The Hill at Cedarville College, sorry, I'm also sentimental, I felt the Lord was saying to me, "Be patient. Little by little I'm opening up what I promised you." Okay, so my first contact with Cedarville College was in the 1960s when I was a junior/senior in high school, growing up in a church that was in fellowship with the General Association of Regular

Baptist Churches. The GARBC, as we called it, or the GARB as I found out it was called out here.

Wesley Baker: On Sunday evenings, the messages were often about issues facing the church. It was there, listening in on the conversations among the adults that I learned about the history of the movement and the key issue of the hour, the conflict between Modernists and Separatists. I need to share some of what I learned back then, since it's relevant to an understanding of the history of Cedarville, which was also shaped by that conflict between modernism and separatism that developed in American Protestantism in the 1920s. It had its origins in German higher criticism, which developed in the second half of the 19th century.

Wesley Baker: In a nutshell, German higher criticism was a movement that rejected the historic orthodox understanding of scripture, rejecting the notion of divine inspiration, and using forms of literary criticism to attempt to identify the human authors whose works they argued had been patched together to create what became the canon of scripture. The Mosaic authorship of the Pentateuch was rejected. The rise of Darwinism contributed to an overall rejection of the historicity of the Old Testament accounts, and like dominoes, the rest of scripture. The combined effects of higher criticism and Darwinism took a while to affect American seminaries. But when they did, the main Protestant denominations began a systematic abandonment of historic orthodox views.

Wesley Baker: One attempt to stem the tide of these Modernist changes was the publication starting in 1910 of *The Fundamentals*. This is a two volume set, a collection of those works. It was a series of pamphlets that argued against the shift and for holding to certain fundamental doctrines. Those who held to these conservative theological views as a result came to be called Fundamentalists, a term that's lost its original meaning as it acquired all kinds of extra baggage and came to be associated with any religious group considered to be reactionary.

Wesley Baker: There were two main approaches on how to resolve the issue, which tended to reflect two parties the English Protestants had broken into in the 17th century. Some, like the English Puritans, argued they should stay within their denominations in attempt to stem the tide of modernism from within. Others, like English Separatists, thought their denomination had become too corrupted to purify and broke away forming their own groups. Among those who finally decided on the Separatist path and left the Northern Baptist Convention in the 1930s was a group that reformed as the GARBC.

Wesley Baker: That bit of history is important because as I noted earlier, it established the positions upon which the fellowship was founded, the GARBC, and that Cedarville, as one of its approved schools of the GARBC, was built on. Okay, so let me return from that aside to my days at Southside Baptist Church in Hornell, New York. Our church was located in the southern tier, which is the southern counties on the western end of New York State. We were three counties west of Binghamton-Johnson City, and that was home at the time of one of the

approved seminaries, Baptist Bible Seminary, and the college that was formed from it, Baptist Bible College.

Wesley Baker: Because of our proximity to BBC, most of the high school grads from my church who went on to a Christian school went there. Only a handful ventured as far west as Ohio and Cedarville. Those students were viewed with a bit of suspicion because Cedarville was perceived to be a more liberal school, and so anyone who went there was somewhat suspect. I worked for the last two years of high school at a radio station in my hometown, and planned for a career in broadcast Journalism as I've said. Since none of the approved schools had a Broadcasting major, I ended up at Bob Jones University.

Wesley Baker: On Sunday mornings, we had Sunday School and church on campus. Because it was a nondenominational school with students from a number of different church movements, we were expected to attend a Sunday School class that fit our home church. So, I attended the Men's GARBC Sunday School class, which was the second largest of the men's classes at BJ. It was while I was in my undergraduate program, probably my sophomore or junior year, that Cedarville began a major in radio Broadcasting. Too late for me, but I was interested in following what was happening nonetheless.

Wesley Baker: I subscribed to a mailing list, we're talking physical surface mail here, and got a regular newsletter from Cedarville about its new program. I'm pretty sure that buried somewhere in the stacks of files in my office is a copy or two of those early newsletters. Another development at Cedarville during those years was its decision to become accredited. Because of the hyper Separatist position of Bob Jones, any idea of an outside body, particularly of unbelievers, having oversight of your curriculum was anathema. Dr. Bob, Jr., several times in Chapel, called out a school up north that was headed down the slippery slope because it was seeking accreditation.

Wesley Baker: Although he never mentioned the school by name, it was clear to those of us in the GARBC contingent that he was referring to Cedarville. In spite of folks in my home church, not my folks, but of folks in home church who thought Cedarville was too liberal, and Dr. Bob, Jr. prophesying its downfall after accepting accreditation, I felt a connection with the school and continued to follow the development of its radio program from afar. Among the people, by the way, who were at Bob Jones when my wife and I were there, were two members of my class, Mike Lopez and Don Jones, and some students who were ahead of us who were in grad school at the time were Dave Robey, Bob Clements, Terry Chamberlain, and Chuck Clevenger.

Wesley Baker: Through the years, all of them became colleagues here at Cedarville. In addition, several faculty from BJ came to Cedarville shortly before my wife and I came, including Jim and Sharon Biddle, Jim in Education, Sharon in Speech, and Charles Ellington and Carl Stall in Music. Well, now we're back to where we started. Okay, three years in radio after graduation, writing commercials and helping the

sales staff, married a year into that time, staying on staff as my wife got her master's degree in Speech, and then the offer for me to return to school in order to start a Journalism major.

Wesley Baker: It was only a couple of months into my master's classes at the University of South Carolina, when a situation developed at BJ that led to the difficult decision of not returning. That was a pretty painful experience. Christian friends turned their back on us. I was notified by Bob Jones that I had abandoned the cause, was banned from campus, and told to immediately pay back the money they provided for my classes. And we had no money, only an advance on my inheritance from my grandfather let me pay that loan off with a little bit left to buy a dog. But it didn't provide enough for me to continue, so I told my Advisor I was going to have to drop out of school.

Wesley Baker: Ironically, it was not a Christian friend, but that Advisor and my Dean who came up with an assistantship, so I could stay in school and finish my program. Sorry. What's interesting for this discussion... Sorry. You know, this didn't happen when I was doing in the kitchen at home. When my Advisor asked me what I would do in the wake of that decision, I said, "Well, I know of a school up in Ohio where I might go to teach." But for some reason, I never actually pursued that. This is going to be memorable in the archives, right?

Wesley Baker: So instead, we got asked to lead the Speech and Music team, and ended up traveling to Cedarville where the teams had rented rooms and rehearsal space for our summer training. When my wife and I drove down Route 72 into Cedarville that summer in 1976, that was the first time either of us had visited the school. When we drove onto campus, we were a bit unprepared for what Cedarville was like. BJ had a large campus and buildings that followed similar style. Cedarville's was small and nothing matched. To the north, just beyond Maddox Hall, was a rundown farmhouse that served as the Maintenance office, and behind that was the maintenance barn, which was literally the farm's old barn.

Wesley Baker: Some of the older buildings, such as the Administration Building and Collins Hall, were red brick. The library, what's now Milner Hall, was yellow brick. And the new Chapel, what's now Apple, was built of white blocks. Cedarville was very much a homemade campus, built by volunteers and seemingly without any kind of comprehensive plan for what things should look like. Well, after training here, we took off on tour, and I expected that somewhere along the way I would discover an opportunity for a job.

Wesley Baker: As I look back on this time, it's surprising given what I had said to my Advisor in grad school, that I didn't pursue any conversations about a possible position at Cedarville while we were on campus. But then about halfway through the tour in early 1977, a letter came from our colleagues from Bob Jones who had joined the faculty at Cedarville, Dr. Sharon Biddle. She said there was a possibility of a teaching position teaching classes in Broadcasting might open up at Cedarville

that fall. In God's providence, our tour brought us back through the area that spring, and we met with Dr. Phipps, Chair of the Speech Department, whose office was on the top floor of the administration building, which is now called Founders Hall.

Wesley Baker: He said there wasn't any position open for me, though he was interested in hiring my wife because he did have an opening to teach drama. We figured that door was closed, but as we left, Dr. Phipps said to keep in touch and let him know if we were ever back in the area. A couple of weeks later, a church in Indiana canceled on us, so we came back to Dayton to stay with some friends. Since I was back in the area, I called Dr. Phipps back and it just so happened that the faculty member teaching the Broadcasting class had announced that morning that he would not be returning in the fall.

Wesley Baker: So suddenly, things went into high gear. The rest of the week was a whirlwind for my wife and I as we prepared to teach a class, taught a class, met with Dr. Jeremiah and met with Cliff Johnson, the Academic Dean. Well, it was a bump along the way. Another zig to the zag there. The trustees okayed my wife, but actually turned me down here at first. The big issue at that time was Calvinism, and one of the trustees who interviewed me was, unbeknownst to me, especially concerned about that and though I was too Calvinistic. Several people on staff, including Jim Biddle and Dr. Phipps urged the trustees to give me a second chance. So, after writing a paper to explain how my position agreed with the standard textbook on doctrine used at BBC, and going through a second interview with a different group of trustees, their concerns that I was a hyper Calvinist were allayed, and my wife and I were both hired to begin in the fall of '77, me to teach Broadcasting, and her to teach Speech and drama.

Wesley Baker: At the time, I wasn't sure how my stance on limited atonement had any relevance to my ability to teach classes in Broadcasting and Journalism. I remember asking Doc Johnson about that, once the issue had been settled. He talked about the expectation that all faculty were to integrate a biblical understanding into their classes. This was a new concept for me. When I arrived, I immediately began investigating the topic. There was and continues to be very little literature on the integration of scripture in the media, but ethics clearly had a religious dimension to it, so I pursued that.

Wesley Baker: It turned out that the study of Media Ethics as a major branch of Applied Ethics, had just begun a couple of years earlier with a publication coauthored by Dr. Clifford Christians of the University of Illinois at Urbana Champaign. It turned out he was a committed Christian who had written extensively about the media, so his work was tremendously helpful.

Wesley Baker: I also ran across Jacques Ellul's writings on technology from a Christian perspective. When I started pursuing that literature, Dr. Christian's name turned up again. He had written his dissertation on Ellul. So we began a conversation over our common interests early in my time here. When I did my doctoral work

at Ohio State, I ended up a Big Ten traveling scholar to the University of Illinois where I was able to work closely with Dr. Christians on Ellul, and take classes in Media Ethics and Philosophy of Technology from him. He also served on my Dissertation Committee, and it's a privilege to count him as a friend and colleague.

Wesley Baker: Now that I'm teaching classes in Media Ethics, in Christian Approaches to Electronic Media and Image of Word in a Visual Culture and so forth, I understand why it was important to inquire into the theology of someone being hired to teach classes in a seemingly safe area such as Broadcasting. There are probably students here as I look out, who already have been in on discussions in my classes on the effects of the modernist/fundamentalist split on the development of religious broadcasting. Or how on the iconoclasm of the English Separatists continues to shape modern attitudes of conservative evangelicals on the use of visual media.

Wesley Baker: Well that year, our first year at Cedarville, was the last year Dr. Jeremiah served as President. So I have a limited perspective on his tenure. I knew him better in his years as Chancellor, when we would run into each other in Collins and talk about biblical archeology. I do remember that when he interviewed us at the beginning of the hiring process, we were struck by his humility and kindness.

Wesley Baker: He had been close to Dr. Bob, Sr., and was hurt by the attacks that had been coming his way from Dr. Bob, Jr. over accreditation. But he only had good things to say about BJ, which impressed us. He had stepped into the presidency of the school shortly after the Baptist Bible Institute folks were given control in 1953, and humanly speaking, had made Cedarville what it was at that point. It didn't identify itself as firmly Fundamentalist as BJ did. Theologically, it was conservative, but it shared with Evangelicalism a desire to engage the world rather than withdrawing from it.

Wesley Baker: Although conservative, it avoided the hard edges and often caustic spirit that tended to characterize Fundamentalism. It was, in a sense, more liberal as the folks in my home church suspected, but it was a liberality of spirit not of theology. My first opening faculty meeting, and I'm not going to go into detail on every term of every year, so rest assured on that. But my first opening faculty meeting was in the old cafeteria. Actually, I guess it would be the old, old cafeteria, but not the old, old, old cafeteria.

Wesley Baker: The original cafeteria was in the small brick building where the Center for Teaching and Learning is now. By the time I came, the Student Center, what's now Tyler, had been built and the cafeteria was located in the area where the Alumni Offices are now located. Registration for fall quarter classes was held in the cafeteria, and the faculty would sit together by department with a stack of punched cards that indicated how many openings were available for the class.

Wesley Baker: When students came around to be advised, they were given a card and then they took their stack of cards to the Registrar's table, so they could be run on a mainframe computer to create the student schedules. The cafeteria adjoined the gym, which was under an impressed arch ceiling supported by curved laminate beams. The gym later became the old cafeteria, and now that space is filled with two rooms of classrooms with the beams still visible in the second floor classrooms.

Wesley Baker: The only classrooms in the building in 1977 were on the two floors of the east side, the part that faces Founders. In fact, one of the pictures of Dr. Murdoch was taken in one of those rooms up there in what's now Tyler. It was the Student Center when we came. One of the storied long-time faculty members, Uncle Al Monroe, taught his Gen-Ed Foundations of Social Science class in one of the classrooms on the upper floor that's now Tyler 210. That's really the only remnant of the classrooms left in the front of Tyler. The rest has been turned into offices.

Wesley Baker: I taught several of my classes in a small classroom that was just to the left when you came in the main lobby. That first year I taught Intro to Broadcasting in the room, and there was an older woman who sat in the front row, at least at first. One day I flicked on the overhead projector, and she clutched her chest and started to pass out. It turned out, the motor of the projector created a magnetic field that interfered with her pacemaker.

Wesley Baker: Oh, and about those three years in the desert writing advertising copy and helping salesmen prepare their pitches, well two of the classes I had to step into were Broadcast Advertising and Sales and Broadcast Management. I never could have taught those classes without that on-the-job training. What had seemed like a zag at the time, straightened into a line that brought me to Cedarville.

Wesley Baker: Midway through that first year, it was announced that Paul Dixon would succeed Dr. Jeremiah as the school's next President. He was an Evangelist at the time, but had strong connections to the school. His wife was on the English faculty, and he taught as an adjunct for the Bible Department and disciplined students. What struck me through the transition is how smoothly it went. There was no acrimony as a new leader stepped in.

Wesley Baker: Dr. Jeremiah didn't interfere in the changes that President Dixon made, and President Dixon didn't feel threatened in having Dr. Jeremiah still around. In fact, he did as much as he could to honor Dr. Jeremiah and his legacy. Dr. Jeremiah moved into the position of Chancellor, had his office in Collins Hall, spoke in Chapel at least once a term. When Dr. Jeremiah's memorial service was held on campus years later, his son, David Jeremiah speaking for the family, thanked Dr. Dixon for the way he had honored their father through his time as Chancellor.



Wesley Baker: Following the announcement of the transition, Stan Seaver climbed a step ladder and photographed Dr. Jeremiah and Paul Dixon as they walked down the sidewalk between the Student Center, what's now Tyler, and Williams. That iconic picture of them side by side in seeming synchronized stride, seemed to capture the relationship between them and the continuity in leadership.

Wesley Baker: Before concluding, let me reflect a bit on my impressions of Cedarville based upon a couple of perspectives. One is, my experience in moving from Bob Jones to Cedarville, and the other, my work with a number of other Christian colleges and universities. Let me emphasize here, as I do a little compare and contrast between Cedarville and Bob Jones, that I'm dealing with how things were at BJ when I was a student or on staff in the 1960s and '70s.

Wesley Baker: My experience during that time may not reflect the school as it is now. I've been banned from campus, so I don't know. I'm thinking mainly of the direct contrast from moving from BJ to Cedarville, and becoming acclimated to Cedarville during the initial years in Paul Dixon's time as President. As I've already noted, both schools had their origins in the Fundamentalist movement. Both were not Bible colleges, but schools with a broad scope of arts and sciences majors. Yet, their approaches were quite different.

Wesley Baker: Bob Jones saw itself pretty much as standing alone, the only school standing true when others were compromising. Cedarville saw itself as one among many. Other schools were not run down at Cedarville, but recognized as other parts of the body of Christ. The Separatist impulse at Bob Jones resulted in what was called Second Degree Separation. That's separating yourself from people with whom you basically agree on doctrine, but who have not separated from people that you have separated from because of doctrinal disagreements.

Wesley Baker: It's confusing, I know, but that was part of what was constantly before us at Bob Jones. Cedarville managed to avoid that kind of spirit, which came to define the term Fundamentalism more than a commitment to Fundamentalist doctrine did. There was also a distinct difference in their approach in working with students in their formative years, and the role of rules in that process. Dr. Bob, Jr. had gone to a military academy, and his approach was one of strong discipline.

Wesley Baker: The rules were hard, fast and unquestioned. Life was regimented, and a Discipline Committee met like a Star Chamber, in meting out demerits at its weekly meeting. Dr. Dixon's approach on the other hand was characterized by his frequent statement that we have a choice in how we treat students, either as your last chance with high school students or your first chance with adults. He chose the latter course. When it came to rules, he was always careful to make a clear distinction when talking about rules between institutional preferences and scriptural mandates.

Wesley Baker: As a result, most of the rules at Cedarville were recognized as the way we choose to do things here. They were not claimed to be anything more than those categories. Preferences or mandates were kept separate. In addition to this kind of micro-comparison between two schools, I also gained a broader macro perspective later in my time here. In the first few years of this century, I spent a lot of time visiting other Christian college campuses, conducting workshops and faculty training sessions for the Council of Christian Colleges and Universities and the Council of Independent Colleges.

Wesley Baker: A number of those schools, either in a struggle to survive or a desire for greater academic respectability, had begun discarding their Christian distinctives. One of the key differences was Chapel. Often as the student population changed, Chapel became voluntary and dropped to once a week. I remember talking with the Dean from another school as we compared our institutions. He specifically asked about Chapel.

Wesley Baker: When he heard that we still had daily required Chapel, he said with a voice of experience, "Hang on to Chapel, because once you give it up, you can never get it back." When I came back from those visits I would say to my wife, "I hope Cedarville never gets to the point where it feels it has to drop its Christian distinctives in order to survive." If it comes to that, is what survives worth having?

Wesley Baker: Dr. Dixon would often say that Cedarville's unique niche is that it has remained conservative in its theology while being progressive in its academic programs. There's always a tendency when you're at a mid-point on a continuum to be pulled to one extreme or the other, so it's hard to maintain a middle course. But Cedarville has managed to hold true to that course, and it appears the current legacy is committed to it for the foreseeable future.

Wesley Baker: Oh, and one more legacy from Dr. Dixon's tenure, in one of the capital campaigns, he raised money to re-brick all the buildings on campus, covering the yellow bricks and white blocks in a special Cedarville blend of red bricks. Finally, the buildings on campus matched and Cedarville took on the collegial appearance it continues to have today.

Wesley Baker: Well, since I had zigged and zagged so much before coming to Cedarville, I wanted to stay at least five years. That's one of the few goals in my life I've actually achieved. I'm now in my 37th year. When I felt God calling me into teaching rather than my expected career in Broadcast Journalism, I hoped that God would use me to help develop a generation of Christians working in the media who would be thoughtful in their approach, consciously guided by biblical values and principles.

Wesley Baker: I pray that I'll succeed in accomplishing that. Thank you.

Mark Smith: All right, we have time for question and answers. I have a microphone here, so anybody have questions?

Steve: I think [inaudible 00:31:54].

Mark Smith: Well, and this is recording [crosstalk 00:31:57]-

Wesley Baker: I can repeat it if need be. Okay.

Steve: [inaudible 00:32:02].

Wesley Baker: Okay, just don't make me cry, Steve.

Steve: This might. With your background in broadcasting, and your close association with radio, can you comment at all about the radio station as it was, and the history here, and-

Wesley Baker: Oh, sure.

Steve: Your thoughts about it as it left?

Wesley Baker: Okay. The question he asked is, is my reflections on the radio station that was here at Cedarville, because there was a professionally run radio station that started out as a student station. Dr. Phipps was one of the founders of the station. David Jeremiah was one of the founders of the station. It was a regular FM educational station that had a tremendous outreach for the university because it not only covered the immediate vicinity here, but it had several translators that had carried that signal on into other places.

Wesley Baker: This'll be my Broadcast Journalism perspective, but I worked there for a number of years both on-air and then as News Director when they founded a News Department following the first Iraq war. One thing I was impressed by is that they decided early on to go with CNN as their news source, rather than one of the Christian networks that was providing news.

Wesley Baker: I was very impressed with that, because it indicated the seriousness with which they thought people needed to be informed about what's going on. It was obviously a controversial choice. Not everyone thought it was a good idea, but they went with a news organization that was going to inform people about what was going on as opposed to one that was just unfortunately on a limited budget and things like that.

Wesley Baker: In addition, it had a tremendous influence in providing people the exposure to Cedarville. The sports, Dr. Phipps was the voice of the Yellow Jackets for years on the radio there. Dr. Jeremiah was committed to the radio. I never had a sense that Dr. Dixon was terribly committed to it. He was not comfortable when there weren't people there. He was an Evangelist. He liked to press the flesh. He

liked to see people face to face, so radio was never a natural thing for him. He was not on the radio very much.

Wesley Baker: As far as I know, Dr. Brown was never on very much. So, I don't know how much commitment to the radio station there was over time. What it eventually came down to was a matter of finances. The radio station was not fully paying for itself. The school was going through a time of financial trouble, and needed to both cut some losses and raise some revenue. And so, selling the station provided them with a chance to do that.

Wesley Baker: I certainly was disappointed to see it happen. I would have preferred them to continue on with the radio station. I'm not very happy about the new owners of the station, because they don't have a commitment to service to the local area, and that's something that we always tried to do. As I say, I was disappointed. I understood why. It made sense why they were doing that, but certainly it was a disappointment for me. I would have preferred that they keep the radio station.

Wesley Baker: I think that part of the financial calculus had to be the exposure of the university to a very wide audience. If you look at how many people were reached and being served by the station, and how many found out about the university through the radio station, well translate that into an advertising budget. Then, start weighing the comparisons on that.

Wesley Baker: But obviously, nobody asked me. Does that answer your question, Steve?

Steve: Yes, [inaudible].

Wesley Baker: Yeah, yeah. Okay.

Mark Smith: Other questions?

Wesley Baker: Yes, sir?

Speaker 4: Something I've always wondered and never asked you-

Wesley Baker: Like we never see each other, right?

Speaker 4: We never see each other. Because I came here and was trained by you and others, and went out and did journalism for a long, long time, and then came back to teach. You sort of did it the other way.

Wesley Baker: Yeah.

Speaker 4: You did a little bit of journalism, and taught for a long time. Do you ever wonder what life would have been like if you had really stayed in that journalism? Do you feel proud?

Wesley Baker: My wife could answer that.

Speaker 4: Yeah.

Wesley Baker: So, he asked do I ever think about what might have happened if I hadn't gotten into teaching. Yeah, for sure. A lot. Because it's what I wanted to do. It's what I enjoyed doing. I'm not a teacher, really, as with many teachers were people who have a discipline but were not trained in teaching. So learning how to teach and becoming a teacher was a hard thing for me, and I'm still learning as I go.

Wesley Baker: I wouldn't say it was natural for me to go into teaching. Certainly, I often think when I'm watching especially a documentary on a historical topic or something, I say, "Boy, I would love to have been a researcher on a documentary team to be involved in a production like that." That's one thing I really miss, is that I didn't get to do more production and things along the way.

Wesley Baker: I just found that I was so caught up in trying to get ready for classes, I rarely had time for anything else. I regret that. I think of the scene from Mr. Holland's Opus when he's arranging music for the student musical and his wife is upset because he's busy with that, and she says to him, "All you do is work on your music." He says, "My music? When do I get to work on my music?"

Wesley Baker: I feel that. I feel like there's stuff I'd like to have written. There are things I'd like to have done. There are productions I would like to do. I think about that all the time, oh this would be a great thing to do, and I just have not had time to do it. So, I do regret that. But, what's the trade off here? I hope that whatever small influence I might have had there is multiplied through the students who have come through.

Wesley Baker: As Jim Lightenheimer says all the time, "We're here for the students."

Mark Smith: Other questions?

Mark Smith: I have one for you actually.

Wesley Baker: Okay.

Mark Smith: You spent some bit of your talk on discussing the Fundamentalist/Modernist divide in the early 20th century. Do you think based on your experience and your observation that we're in the process of a similar division, when you look at current Evangelicalism?

Wesley Baker: Yeah. You could look at that a lot of different ways. I'll respond in a couple of ways based on some classes I teach. One is an Ethics class. Certainly, there's been a shift in the ethical stance among Evangelicals. Clearly, Fundamentalists are deontological in their ethics. They're committed to rules and in agreement with the rules, and universal principles.

Wesley Baker: What's developed is more of a virtue-based, or character-based ethic in which if you're a good person, you'll do the right thing. So we don't have to worry about rules. Certainly, Evangelicalism has moved that way. I think Cedarville has moved that way. The changes, for example, in whether we have rules or not and the emphasis on the four key virtues that we're supposed to have is an indication. So clearly, there's a shift that's happened there.

Wesley Baker: The other thing I would say is, and this comes from my Image and Word class, when you look at every major disruptor in the church, it happens at a time when there's a debate over image and word. So, the break between the Eastern church and the Western church was over the iconoclastic controversies. Then you had the Western church and the Reformation split in part because of the rise of reliquaries and worship of the saints, and all that came with that.

Wesley Baker: The English reformation went even further and was strongly iconoclastic. That really set the tenor for American churches, was a very iconoclastic approach. Well now we're in an image-based culture, and we're struggling with how do we reach an image-based culture when we come from a word-based culture. What I'm afraid of is we're at another juncture like that. I see things that are happening where we're moving away from a commitment to the word, and more a use of image.

Wesley Baker: Some of that is okay, again I can't go into everything that we deal with in a whole semester of Image and Word, but what concerns me the most is we're not talking about it much. We're not reflective. In the past, there were church councils that were had on it. There were riots. There were people killed over it. Now, it's happening and no one's paying attention.

Wesley Baker: I think there is a change. I think you see it in the movement, for example, of people who are leaving Evangelical churches and going to liturgical churches, the movement to the Orthodox church and some of the churches like the Anglican church. That's a sign of that. I think the rise of the Ancient Future movement.

Wesley Baker: You just look at the output of the Evangelical publishing houses. They are now publishing books on Patristic studies, which is something that they never would have done in the past. So yeah, there's a tremendous change that's going on here, and we examine it in my class by looking at the conflict of image and word and trying to understand, how do we deal with this? How do we get through this rupture that's coming?

Wesley Baker: But, I don't find a lot of discussion about it. I don't see many people paying attention to what's going on here.

Mark Smith: All right, more questions?

Wesley Baker: This is just like class.

Mark Smith: Well, seeing none, please join me in thanking Dr. Baker for his lecture.

Mark Smith: Thank you, and you're dismissed.